DOCUMENT RESUME

ED 215 828 RC 013 330

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TITLE The Training of Teachers of the Children of Migrant Workers: Cultural Values and Education in a Multi-cultural Society. Report of the European Teachers' Seminar (13th, Donaueschingen, Federal Republic of Germany, 19-24 October 1981).
INSTITUTION Council for Cultural Cooperation, Strasbourg (France).
REPORT NO DECS/EGT-(81)-4
PUB DATE 15 Jan 82
NOTE 51p.; Paper copy not available due to publisher's choice.

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS *Cultural Awareness; Cultural Differences; Cultural Education; *Cultural Pluralism; Culture Conflict; *Educational Improvement; Foreign Countries; *Migrant Education; Multicultural Education; Role Conflict; *Teacher Education; Urban Areas
IDENTIFIERS *Europe; France; *Muslims; Norway; Sweden; United Kingdom; West Germany

ABSTRACT

Summaries of seven reports presented at the teachers' seminar focus on teacher training for a multi-cultural society, with an emphasis on Muslim migrant children. Three papers discuss the general circumstances of Muslim immigrants in Europe, the implications for educational practice and structures, a Muslim view of the problems faced by Muslim children growing up in Europe, Muslim expectations of an adequate Islamic instruction, and responses of education authorities and institutions in the Federal Republic of Germany (FRG). Summarizing the discussions and recommendations of four working groups, the remaining reports briefly discuss teacher training and the educational difficulties and opportunities of migrant children in Norway, United Kingdom, and the FRG; educational provisions for migrants in the FRG, United Kingdom, France, and Sweden; problems of multiple deprivation in inner city areas; and seven problems, the solution of which is necessary for creating a healthy educational programme for migrant children, and their implications for teacher training (lack of sensitivity, communication difficulties, teachers' lack of information, religion, classroom materials, lack of support structures, and curriculum). Seven major issues which have caused concern among Muslim parents and community leaders (role conflicts, language, co-education, religious education in school, sex education, dress and food) are discussed. (NQA)

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Strasbourg 15 January 1982 DECS/EGT (81) 4

COUNCIL FOR CULTURAL CO-OPERATION

Report

of the Thirteenth European Teachers' Seminar

"The training of teachers of the children of migrant workers: Cultural values and education in a multi-cultural society"

Donaueschingen
Federal Republic of Germany
19-24 October 1981

Report compiled by

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I. INTRODUCTION

The 13th CCC European Teacher's Seminar was held at the In-Service Training Institute in Donaueschingen, Federal Republic of Germany, on 19-24 October 1981. Organised jointly by the Council for Cultural Co-operation (CCC) and the Institute, the seminar had as its theme "The training of teachers of the children of migrant workers: Cultural values and education in a multi-cultural society". The working language was English. The participants came from a number of different CCC member states and from all parts of the educational system: classroom teachers, teacher trainers, administrators, inspectors and advisers from local and central government.

The seminar was welcomed by Prof. Lothar Mettheis, Director of the Donaueschingen Institute, who spoke of the multi-cultural situation in the state of Baden-Württemberg and the needs for the development of adequate responses to this situation. Dr. Woischnik, representing the Baden-Württemberg Ministry for Culture and Sport, added his welcome and emphasised the concern of his Ministry in this field. Then Mrs Annamaria Trusso, of the School Education Division at the Council of Europe, outlined the work of the Council in the field of inter-cultural education and, more specifically, its relation to the problems of migrant children. She drew attention to the Council's project on the training of teachers of migrant children. The reports of the two previous seminars in the project were available to the participants, as was other material published as part of the project.

The seminar had been directed to look at the training of teachers for a multi-cultural society with special reference to migrant children of non-European origin. As the vast majority of these children are Muslim, the main lectures paid particular attention to issues related to the situation of Muslim children in Europe's schools.

- Dr. Jørgen S Nielsen, as Director of the seminar, surveyed the general circumstances of Muslim immigrants in Europe and outlined the implications for educational practice and structures.

- Imam Mehdi Razvi, Director of the Islamic Cultural Centre, Hamburg, presented a Muslim view of the problems faced by Muslim children growing up in Europe and outlined Muslim expectations of an adequate Islamic instruction.

- Prof. Johannes Lähnemann of the University of Erlangen-Nürnberg described the responses of education authorities and institutions in the Federal Republic of Germany.

Summaries of the three lectures follow immediately after this introduction.

The participants considered the issues raised in four working groups. The lectures were available to all the groups for questions and discussion as were also Mr Staffan Lundgren, a member of the Council of Europe project working group, and Mr Mohamed Zaiane, appointed by the Donaueschingen Institute to liaise with the seminar. The reports of the four groups are included in the following pages. On the last day, a presentation of these reports was followed by a summing-up of the work of the seminar and its conclusions and recommendations by the Director. This summing-up, the four reports, and the related discussions form the basis of the conclusions at the end of this report.

II. LECTURES

1. Dr. Jørgen S Nielsen: The training of teachers of the children of migrant workers: cultural values and education in a multi-cultural society

Since World War II migration of people has surpassed all historical precedent, and Europe has been no exception. The revolution in mobility and the integration of the world's economies has brought about the mobility of economic activity. The search for labour to man northern Europe's industries gradually widened. The movement was first from countryside to city, then from the Mediterranean to the north, and finally from farther afield: North Africa, the Eastern Mediterranean, the Indian subcontinent and the Caribbean. The first stage of migration was almost exclusively "economically active", ie young men or, if women, unmarried. The motivation of both the migrant and of the host was economic and the understanding was one of temporariness; the migrants' outlook remained directed homewards.

Two developments have changed this:

- The early optimism over the economic development, consequent on migration, of the sending countries was disappointed.

- The economic recession in Europe put a stop to further immigration of the "economically active". As a result there has been a massive shift in the demographic composition of migration, in that wives and children have come in much larger proportion, and families have been reconstituted in Europe. Immediately we have a different set of issues:

  - Families in a strange environment, with implications for housing, social security, domestic supply trades and small businesses.

  - Women without their traditional social support structures, with implications for medical services, psychiatric care and clashes in sex-role expectations.

  - Children in educational structures.

  - New communal activity distinct from that of the host society.

Among non-European migrants, Muslims form the largest proportion. For various reasons, the meeting of Europeans and Muslims raises tensions and challenges of a degree not generally experienced with other groups. There are historical experiences and ideological clashes which make the situation of Muslims in Europe in many ways distinct from others.

In Europe, the immigrant is in a minority not only in the numerical sense, but more significantly in the cultural sense. The value systems, the economic and political structures, the forms of behaviour are not his. As a stranger, he does not have the experience to allow manipulation of the host society to his own benefit - not even the illusion that he can do so. When in addition he is usually from a peasant society which has had minimal contacts with Europeans under imperial rule, the gulf is underlined and the potential culture shock greater. To retain some sense and meaning in daily life, the minority looks in on itself and seeks cohesion among its own community over against the host society. It seeks a value system in which to express its distinctiveness, and for Muslim immigrants that value system is ready at hand in the form of Islam.

Initially, however, seeking recourse to Islam is merely a slogan, albeit a powerful one. It has to be filled in and elaborated to become a functional symbol of identity as opposed to being purely a symbol of rejection of the host society. Most Muslims recently arrived in Europe come from the context of a traditional society, where the totality of culture is identified with Islam, regardless of how essentially Islamic any one particular trait may or may not be, and when an aspect of traditional culture comes under threat in the European environment it is defended as being Islamic. The European situation, however, is one of mixed migration. So there is not only questioning and pressure from an uncomprehending and unsympathetic environment. There is also pressure from within the community to relativise deeply ingrained customs and attitudes to everyday matters. Various ways of life, all claiming Islamic authority, meet and find behind the common label, clashes of opinion and custom.

The Islamic political revival in the world generally adds a further dimension. Muslim self-respect has been given a substantial boost, but at the same time the negative attitudes of the media in particular add further pressures, as do doubts arising about certain of the manifestations of the revival. One consequence of the revival is the number of moves to provide leadership and direction to the Muslims of Europe, but here tensions and differences of emphasis inevitably arise between the rank and file and the leadership. Thus in the Federal Republic of Germany, the segregationist right-wing politics of many Qur'an school leaders do not correspond with the aspirations of most ordinary Turkish Muslims, who in such circumstances have little scope for pressing their views without identifying with secularist Kemalist parties. In the United Kingdom, the main concern of most Muslims is single sex education for their teenagers - there is little interest in the kind of "islamicisation" of the general curriculum which is being advocated by parts of the leadership.

Clearly, the educational sphere is central. It is where outside the economic nexus, Europe and its immigrants most critically meet. Education becomes a focal point for ordinary immigrants, as it affects their investment in their children's future and the children's role as heirs to the tradition. It becomes a crisis point for European parents, who feel that the standard of their children's education is endangered. It is the place where traditional authority structures and sex-roles are most clearly felt to be challenged. It is the motor of generation and culture gap among settling minorities. It is where the children find the functional alternatives to their parents' way of life. It is where the host society finds the main field for integrating immigrant communities since the educational system tends to be the prime focus for whatever happens to be the current rage in social engineering. For the Muslim elite, on the other hand, education is rapidly becoming the main target of concern with regard to their European minorities.

In considering the educational context and its implications, it is absolutely essential to keep in mind the basic transitoriness of any current situation. We are increasingly dealing with a second generation which is European in its own direct experience, but remains torn between their parents' traditions on the one hand and its own problematic relations with the European context. When the third generation comes, who can predict where they will stand? It is an essentially dynamic situation, and any heavily structured and institutionalised educational model is likely to founder on the rocks of this dynamism. Education to keep open the option of return? How effectively can that be done here without an element of segregation? And what is the use in any case, if the option is no longer being seriously contemplated? How about the teaching of mother tongue? For the sake of the myth of return? What will the

"mother tongue" be in the third generation? Mother tongue teaching is, in any case, too often a coldly technical affair, when it is not linked with the whole area of sociolinguistics. But does the sociolinguistic approach itself not also need constant reminding that the Urdu, Turkish or Arabic used by the second generation in Europe is different from that of their parents, and that this will also be the case as we move into the third generation?

Where does the religious, Islamic aspect fit into this? The secular assumptions on which most modern European disciplines operate - certainly in their methodologies - seem on the whole to provide functional and relevant answers. But they also tend to blind us to the fact that much of immigrant society operates with much more explicitly religious assumptions. Muslims are not discarding these assumptions in the European context - on the contrary. Organisations are providing the educational context for strengthening Islamic identity, in particular through the Qur'an schools. At world and elite level, the whole field of Islamic education has been reopened for intellectual effort and organisation. The discussions of the 1977 Islamic Education Conference in Mecca are beginning to filter into the European Muslim communities. The debates go for and against, but catering for Muslim children in school is not being allowed to remain merely a question of basic religious instruction, single-sex schools and Islamic diet and dress.

What is, then, the response of European education to this presence? It is acknowledged that ignoring migrant children's cultural and linguistic backgrounds in the daily classroom situation inculcates failure, isolation and inferiority, and the implications are beginning to be drawn in moves away from ethnocentric approaches in the traditional curriculum. But even so, this process is often merely symbolic and takes place explicitly as a concession to an immigrant presence. This is unfortunate because the opportunities, which are offered here to all children, are missed. Moves from ethnocentric to world-encompassing history and geography teaching are vital, not only for the integration of migrant communities, but also for an understanding of non-European dimensions and perspectives in the world today. This is not a call for a superficial coverage of the totality of world history - it is, in fact, better achieved by in-depth syllabus developments in a few specific areas.

In all this, where have we left the teachers and their training? If anything, we have undermined any certainty.

- We talk of migrant children, of retaining their cultural and linguistic ties with their countries of origin. But increasingly it seems that we should be looking to prepare them and the host societies not only to cope with their presence, but to make the most of it.

- We talk of a multicultural society. But the whole West European tradition since the French revolution has been one of monoculturalism rooted in 19th century romantic ideas of nation and Volk - or the rather more vague English notion of the "British way of life". What room is it possible to make here for different ways of life and value systems without encapsulating them in sterilised social ghettoes?

- We talk of taking account of Muslims' and others' sensitivities and aspirations. But, especially with Muslims, it is difficult to determine what hides behind the apparently common slogan of Islamic education. And where it is elaborated, it seems to present basic contracitions to existing European concepts and practices.

The response must not lie in expanded specialist training only, for that deprives the non-specialists of their responsibility and, by implication, confirms the immigrants' peculiar status of being an ethnic and cultural exception. The response must not be structured and institutionalised on the basis of the current situation because in five years time that situation will have changed. For years educational circles have talked of educating for a changing world, of producing individuals who can cope with and even thrive on constant change. This suggests an emphasis on methodologies rather than on subject content. If such emphasis is valid in terms of technology and the explosion of knowledge in the natural sciences, then how much more valid is it not in terms of coping with and thriving on the meeting of human societies and cultures in all their variety and richness.

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2. Imam Mehdi Razvi: Cultural values and education in a multicultural society - A Muslim view

When I was invited to present an Islamic point of view in this seminar, I accepted only reluctantly. The topic is so complicated that, not being an educationalist or a sociologist but only a theologian, I may sound somewhat idealistic.

I. Human situation

It is the third time we Muslims have appeared on the map of Europe, this time, though, not as invaders but as average human beings looking for better economic opportunities. Our people have come mostly from poor areas of the third world which have been thoroughly exploited, their economies shattered, their population uprooted, their intellectuals alienated, their political development arrested and their original culture fragmented and destroyed. But in spite of all our traumatic experiences, we are trying to redefine our blurred identities, recover some of our cultural heritage and rebuild our social structures.

When people with so complex problems are abruptly transplanted into a highly developed industrial society with its very different mores, conceptions and pre-occupations, the whole situation is further aggravated. This new society, in which we have come to live, is suffering from its own historical upheavals and traumatic experiences. It has gone through enormous changes, and the transformation is far from complete. It is not easy for us to find our bearings in this situation, and we have no previous experience to fall back on. Our hosts seems to be equally unprepared, and there has even been wild talk about sending us back to our original homes.

Gradually, for our hosts very slowly and rather painfully, we are adjusting to our new surroundings. This process is hampered by several factors, first of all by our lack of homogeneity. We have not only come from many different countries, speak mutually unintelligible languages, have different habits and customs, but even profess a bewildering variety of one and the same religion. Sociopolitical upheavals in our countries of origin are an additional source of difficulties. We cannot remain unaffected by these events, and the Western media can always be expected to blow them out of all proportion and thus increase xenophobic tendencies endemic in many Western countries. Unfortunately, we have not yet been able to develop a unified strategy to deal with our most pressing problems, such as religious and cultural education for our children, organising our institutions on more efficient lines, discovering talented young people and training them to be teachers and leaders. Lack of sufficient means and resources has been a major handicap and the root course of our structural weaknesses.

Only when both the local people and we the newcomers have finally accepted the fact that we, the Muslims, are going to stay here, that for most of our children, European countries have become their true homelands, and that we have to develop new relationships and institutions, only then can we really succeed in finding satisfactory answers to our outstanding problems. There is, however, no doubt that a new Islamic community is slowly emerging out of this situation.

II. Islamic culture

There is much confusion about the nature of Islamic culture. It is usually studied and interpreted in terms of Western secular ideas. Present Western society has come into being as a result of prolonged conflict between forces of enlightenment and those who opposed the new scientific and technological developments. Unfortunately, in the Western world, institutionalised religion came to be regarded as a synonym for reaction or even as an instrument for suppression. In the Muslim world history has taken a rather different course. Western powers have exploited our resources, destroyed our traditional structures, and have condemned our population to live a life of abject poverty.

The fight against the colonial and post-colonial exploitation is far from over, and in this long conflict religion has become for the Muslim masses a rallying point of progressive and genuinely revolutionary elements. Because the subjugation of Muslim countries has been carried out by governments who have called themselves liberal, secular, progressive, socialist and democratic, these words have become meaningless for most of our people.

Only when this essential difference in our respective historical experiences is fully understood, can we start to discover points of convergence. Islamic culture cannot be separated from the historical, psychological and religious experience of the Islamic community. It is a religious culture in the broadest sense of the term. A culture which has grown out of so many ancient traditions - Semitic, Hellenic, Iranian and Indian, just to mention a few - is not only very rich in its content and value, but has been able to bring forth an impressive crop of local and regional varieties. Even the so-called westernised Muslims are inclined to identify themselves with one of these local or regional manifestations.

Islam contains for us four distinct yet completely interrelated and inseparable meanings: 1. Revelation of God through the Prophet Mohammed in the form of the Holy Qur'an and the Sunna (model) of the Prophet. 2. Immediate, existential experience of the individual believer. 3. The sociopolitical reality of the Islamic community; and 4. A historical vision of a better, more just and harmonious world. It is this historical vision which has inspired countless Muslim saints and leaders, which gives us courage in the moment of our most humiliating defeats and renews our faith in the ultimate victory of truth and in the future of humanity.

Islam is for us both a faith and a way of life, regulating not only individual and personal lives, but the whole of society. It teaches us that God is very much involved in its apparently transitory affairs. We believe that he leads and directs all existing forms of society, evolving it through various stages to its ultimate destination. It teaches us that man has been appointed for the time being to dwell on this earth and to develop his spiritual qualities through his terrestrial experiences. To guide man along his upward path, God has raised his prophets and messengers, and through them he has revealed that portion of his all-encompassing laws, which deals with man's moral and spiritual development and ensures his genuine social and material progress.

Islam is regarded by us as a continuous revelation of divine laws and permanent source of guidance. The ethical content of Islam embraces all the virtues professed by all righteous members of mankind, including even those who may not believe in a personal God. On the practical side, it is the duty of the Muslim to create a healthy social organism. This in our present-day vocabulary means rejection of both capitalistic liberalism and Marxist totalitarianism. We are not suggesting that man should not have freedom of thought and action, we are only telling him not to become an instrument of mutual oppression and exploitation. We believe that success in the hereafter depends on our constructive actions on this earthly plane.

This ideal of humanity demands from us that we should allow different forms and styles of spiritual expression to flourish side by side, for only through rediscovering our unity within our diversity can we guarantee peaceful co-existence of great cultural and spiritual traditions of mankind and ensure their further evolution. Islam not only accepts this conception of a multicultural and multiregligious society but is willing to learn from others, assimilate their good points and make its own contribution towards our mutual enrichment. This has been done in the past; a truly Islamic culture is a product of religious ideals, historical developments and socio-economic conditions and political influences.

I believe that education, especially religious education along with related subjects in our public schools will play a decisive role in the future development of Islamic culture in the multicultural societies of the Western world. If the government agencies, churches, social and political organisations do not want to see Muslim ghettoes, they will have to modify the infrastructures of their countries and some of their popular notions. They will have to grant Muslims genuine possibilities of evolving and developing their own social, cultural and religious patterns in ways more suitable for the West. Until this very important requirement is met, the Muslims will go on building their own communities haphazardly as best they can in an atmosphere of distrust and misunderstanding.

III. Islamic education

Now I come to the aims and objectives of a truly Islamic education. It is my belief that it should help a person to become a well-informed, God-fearing, socially responsible and ethical human being. Therefore it is important that, when preparing syllabi and curricula, proper attention is paid to incorporate aspects of Islamic religion and culture.

1. Beliefs: United of God. His most important attributes. The confession of faith, its meaning and implications. Prophethood. Holy books. Qur'an - a summary of its essential teachings. Man, his place and his responsibility. Life after death, divine justice and recompense for good and evil deeds.

2. Ethics: Love and respect for parents. Obedience to parents and teachers. Cordial relations with friends, relatives and neighbours. Social etiquette and manners. Cleanliness of body and dress. Purity of thought and actions. Islamic virtues - honesty, responsibility, generosity, tolerance, mercy, charity, modesty and chastity.

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3. Rituals: Purification, obligatory prayers, information about fasting and pilgrimage.

4. The life of the Prophet Mohammed, his companions and prominent Muslims.

5. The lives of other prophets and their teachings.

6. An outline of Islamic history.

7. Essential sociopolitical themes.

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3. Prof. Johannes Lähnemann: The training of teachers of the children of migrant workers - experiences and perspectives in West Germany and West Berlin.

The situation

The number of Muslim children in West Germany and West Berlin is approaching half a million. In spite of the stop for new foreign workers, this number will increase during the next years because new family members are coming and because there are so many new foreign children born in the country. In 1985 every tenth child in West German schools will be Muslim. This means that in the big cities there will be up to 40% or more school children from Muslim families.

It is a quite new experience for German people that they have to live together with a large minority from another culture and religion. There are many problems on both sides. Historically, there is the fear on one side of the Islamic power which has threatened to conquer Christian culture for more than a thousand years. On the other side, in the Islamic countries, Christian belief is very often identified with imperialism. At present there is a fear of the new Islamic powers - their economy, their politics and their religious-cultural mission. The Muslim families in our country must feel that they were imported as useful labour, but that there is nearly no understanding for their cultural and religious traditions and customs.

There are three main dangers if the cultural and religious education of Muslim and Christian children is not improved:

- the first danger is the loss of religious and ethical orientation for most of the young foreign people, and that means at the same time an uncritical accommodation to the materialistic values of our technological civilisation.

- The second, and opposite, danger is that especially young foreigners will follow the religious and politically radicalised groups which use our democratic system to be as active as they could never be in their home countries.

- The third danger is that the German population will refuse all foreigners as a threat to its own cultural civilisation and wealth.

Related to the large number of foreign pupils we have an increasing number of foreign teachers in German schools. This is a necessary help for our foreign pupils, but their presence also brings about a number of new problems:

- most of the foreign teachers have too little knowledge of the German language, so they have difficulties in building real contact with their German colleagues and in participating in in-service training programmes.

- The foreign teachers have nearly no knowledge of the cultural, religious and historical background of West German society.

- It is not only the foreign teachers who have difficulties; the German teachers rarely have much idea of the cultural, religious and historical background of the children of migrant workers.

Only very seldom are German and foreign teachers able to co-operate. This is due not only to the lack of knowledge about each other, but also to the fact that the training of teachers in the sending countries is very different to that in West Germany. The foreign teachers are not used to our kind of working with curricula and with open forms of teaching.

Concept for religious and cultural education

The aim of living together harmoniously requires that we do not see the proximity of two cultures as a threat to the identity of either, but as an opportunity for enrichment of horizons and experience. This means that it is not sufficient to give special help to the foreign children. It means that it is necessary that the whole of life in school and in society becomes open for the meeting of cultures. This is the only way to give life to Articles 3 and 4 of our Basic Law, which guarantees freedom of belief and of conscience in a very comprehensive sense.

In relation to religious education in our schools, this does not mean restricting the ordinary teaching in the subject of religion to Christian children, but to open it for the questions of the meeting of cultures. So it is necessary to intensify religious education for Protestant and Catholic children to qualify them for the challenge of the new situation.

I suggest that the aim for a concept of religious and cultural education should be twofold: to enable children to have a better knowledge of their own religion and culture, and at the same time to develop a welcoming acceptance of and interest in another culture and religion. Perhaps it is typical that I found the formulation of the second part of this aim not in a German, but in an English article, since the concept of religious education in a multicultural society is far more developed in the United Kingdom than it is in Germany.

The following are some examples of what has begun to happen in West Germany:

- the first example is the development of a curriculum for religious instruction for Muslim children in public schools in North Rhine Westphalia. In order to understand this project one must understand that there is separate religious instruction for Protestant and Catholic children, and in some places also for Jewish children. The difficulty is that there is no religious institution on the Muslim side comparable to those of the Protestant and Catholic Churches. But it remains more than necessary to develop an ordinary teaching of Islam in our schools, not least because of the Qur'an instruction taking place privately which mostly aims at a separation of the Muslim children instead of their integration into German society. The Minister of Education in North Rhine Westphalia has established a commission for the development of a curriculum for religious instruction for Muslim children in public schools. This commission consists of Turkish teachers, experts on Islam, religious education, translation and curriculum development. We have already developed concrete

projects for the first grade of the primary school. The projects will be tested by Turkish teachers, after which they will be revised and discussed with several Islamic groups and with members of the Turkish Ministry of Education. An important task in this context is to prepare special training for those Muslim teachers who are going to work with this curriculum.

- As necessary as religious instruction for Muslim children is the introduction of German children to the values of other cultures and religions. In our traditional training of teachers of religion, non-Christian religions have been nothing more than a hobby subject. Accordingly, you will find only few pages on the world religions in our traditional school textbooks. Still worse is the information about religion which is sometimes to be found in textbooks on geography and history. So a first aim must be to give children an idea of the importance of cultural and religious values in our traditions and in the traditions of other nations and parts of the world. Here learning and living should go together. It is important to look out for opportunities to meet people and especially children from another cultural background, to hear from them about their customs and to tell them about their own culture and religion.

If we intend to integrate foreign children in Germany and simultaneously help them to preserve links with their home culture, we need concepts of bilingual teaching. It is necessary to develop bilingual projects which take account of both cultures. These projects should deal with problems which children have to face and which are of special interest to them. Projects should be developed which are shared by German and migrant children, for Christian and Muslim children. These could at first be common celebrations. It would also be helpful if there were a parallel introduction to the main structures of the religions and cultures and, for the older pupils especially, history study should be shared by both Muslim and Christian children.

Accounting for religious and cultural values in teaching training

One cannot enable children to have a better knowledge and an open interest in religions and cultures if the teachers have no basic instruction in the field. It is not sufficient that the teacher trainees in the field of religion attend one or two seminars in this subject, so long as the students of history, geography, social and political sciences are not prepared to co-operate. So all German teachers should, for example, be aware of the heritage of the Islamic culture of the Middle Ages and of the post-colonial situation in the Middle East, and not least of the reasons for the migration of labour in our own time. The foreign teacher needs a better knowledge of the history of central Europe, the Muslim ones especially about the history and doctrines of Christianity, about the Enlightenment and the origins of the industrial revolution.

My last point is to give you an idea of the training projects for the teachers of migrant worker children, which are developing in West Germany and to introduce you to a plan of my own.

At various universities as well as in most ministries of education there is an understanding of the need to provide special training for the teaching of children of migrant workers. Thus in Bavaria the qualifying

examination for teachers offers the option of training in teaching German as a foreign language. There are courses for teachers of foreign children in a number of universities and teacher training colleges, and further institutions are planning to introduce such courses. The main subject of all these courses is language, German as well as the foreign language. And indeed, language is in many ways the door by which foreign children can enter our society and by which our teachers may begin to understand the problems of the children and their families.

But, as regards our particular concern, there is far too little space allowed for the introduction of the culture, history and religion of the foreign children into these courses. Usually, there is only a two-hour session during one term devoted to introducing students to the situation of the foreign country. And only at Kassel is it possible for foreign teachers to take part in the course.

I would therefore suggest an intensification of the trials of the Goethe Institute to give foreign teachers an intensive introduction to the German language in their home country before they come to Germany, so that they are able to attend post-graduate training courses in Germany. These courses of study should include a major part to be studied by the German and foreign teachers together, and they should contain additional offerings for the German and foreign teachers to study separately according to their specific needs.

Practical work in schools and practical curriculum development should be a constitutent part of such studies.

III. GROUP REPORTS

Group 1: Chair Mr Harald Haldorsen (Norway)
Rapporteur Dr. W. Owen Cole (United Kingdom)
Mrs Isolde Campana (Federal Republic of Germany)
Mrs Barbara Schlottmann (Federal Republic of Germany)
Mrs Joyce Shepherd (United Kingdom)
Mr Roland Volpp (Federal Republic of Germany)
Dr. Erwin Wagner (Federal Republic of Germany)

The group set itself the following agenda:

A. A survey of our experience and knowledge of what is happening in teacher training.

B. A discussion of the educational difficulties and opportunities of the children of migrant workers.

C. Recommendations.

As a preamble it was agreed that it was important to discuss the view often expressed by teachers, that change has gone far enough. By this it was felt that teachers meant that they had to cope with such things as:

- the change from formal to informal education
- curriculum innovations
- school reorganisation
- changes in the role of the teacher which seem to threaten his authority and are often accompanied by new ideas about discipline and its enforcement, have left him feeling insecure.
- the disintegration of society accompanied by the expectation and requirement of society that teachers uphold "traditional values."

These changes have seldom been accompanied by

a) courses and other forms of help to equip teachers to adjust to the situation;

b) reductions in class size which are essential if the changes are to be implemented.

It might seem unnecessary to suggest reasons why, faced with such demands, teachers say "enough is enough" and are reluctant to face the need to respond to a multi-racial and multi-cultural society, however, we offer five specific reasons:

1. The accumulative impact of demands upon teachers to respond to continually changing situations; they feel insecure and need help.

2. The conservatism and even laziness of some teachers.

3. A failure to see a need to respond; in science or new mathematics, it is obvious, not so in history, geography, religious studies or literature.

4. The apparent quaintness of minority group requirements, eg formal education, value based approaches (in contrast with much more informal and skills oriented Western education).

5. The racism of some teachers.

6. The demands of examination syllabuses, which need to be changed. If changes are to be made, governments must take seriously the need to educate, support and encourage teachers.

A. We then shared our experiences of intercultural teacher training.
Norway: Three kinds of courses were described:

1. For all teachers, social workers, and those generally interested, courses covering the home culture, mother tongue and language teaching, with a survey and critique of school practice.
2. Courses for mother tongue teachers from the migrants' homelands on the philosophy of Norwegian education, the teaching of handicapped and normal children, pupil, teacher and parental rights, the place of the teachers' unions.
3. University courses in Vietnamese for Norwegian teachers.

Germany: Provision varied from one Land to another. Examples of courses were:

1. Cultural background of migrants in Turkey and now in their German homes and teaching German as a foreign language.
2. A two-year course providing the opportunity for learning Turkish.
3. In-service courses: guidelines for teaching migrant children; migrant backgrounds, working with migrant parents; experience sharing seminars; resource development seminars and workshops.

In many parts of Germany courses in intercultural education are just beginning, and others are being planned.

Sweden: All teachers in training receive courses in intercultural education; for those planning to work in migrant areas there are opportunities for more intensive preparation.

There is also bilingual training helping migrant teachers to become bilingual. Provision for "home language" training in eleven languages also exists.

All Swedish teachers have five days in-service training a year. In migrant areas intercultural education is included in such courses. They are also teaching Swedish as a second language course and a seven-week course bringing together mother tongue teachers and those studying to teach Swedish as a second language. In-service provision exists for those involved in teacher education, including a visit to one of the sending countries.

United Kingdom: There is no universal availability of courses in colleges or universities where students train to become teachers.

In-service provision is also extremely variable. There are award bearing courses for post-graduate diplomas, masters degrees, or Royal Society of Arts qualifications, as well as short courses, but some localities were more active than others. Some local authorities provide compulsory induction courses for new teachers coming to multi-cultural schools. Much in-service work still emphasises the teaching of English as a second language more than the exploration of curriculum change in a multi-cultural society.

There is a multi-professional organisation, the National Association for Multi-cultural Education (NAME), solely concerned with intercultural issues. This is a voluntary body with no government support. It publishes a useful journal and organises local self-help groups and conferences. The Department of Education and Science has organised visits by teachers to the Carribean and the Indo-Pakistan subcontinent. But now any teachers who make such visits must bear the costs and undertake the organisation themselves.

The Schools Council includes intercultural education in its general curriculum concern.

Our considerations of what is being done in teacher training provides us with helpful ideas and gives us confidence that serious efforts are being made in response to the need.

B. Discussion of the educational difficulties and opportunities of the children of migrant workers made us aware of the wide variety of provisions which exist for first phase work in reception centres or special classes. There were a number of factors which gave us concern:

- Although the primary aim must be language acquisition, children are likely to achieve this best when the content is interesting and relevant. Also this period of perhaps two or three years is too long and important for no serious attention to be given to what, besides language, is taught. This issue deserves consideration.
- The needs of children who enter these classes at the age of 12 or more also caused us anxiety.
- Teachers undertaking this specialist work have not always received specialist language or intercultural training.

When children leave the classes in which they have received initial language education they often have to fend for themselves. There is a general lack of second phase language education provision. Consequently, potentially able pupils often underachieve. We were told of situations in which mother tongue teachers work alongside ordinary class teachers and assist the pupils from migrant backgrounds (Norway), or where advisory teachers perform a similar function (United Kingdom). We would commend them as solutions.

It is clear that migrant pupils are performing at a level below their ability. Such waste of human potential, such denial of the basic human right to fulfilment are to be deplored in democratic societies. Remedies must be sought - remedies which might even include the right to answer examination papers using the mother tongue rather than that of the receiving country.

Pre-schooling might reduce the need for much second phase work and is to be encouraged.

We were asked to pay particular attention to the education of Muslim children. We would want to say that all children are special, and that Muslim pupils should therefore be considered in the same way as others. Their dietary needs, their religious holidays should be recognised. In the curriculum, their self-esteem should be fostered by the inclusion of

Islam and Muslim contributions to human knowledge, as well as Islamic history being accurately and sympathetically taught. Arabic might feature among the modern language options alongside European languages. Teachers and pupils of the host communities should be made aware of the rich heritage which Muslims have brought with them and which can now be one part of Europe's heritage in a world context. As solutions are found to Muslims' needs it is likely that ways will be discovered of making the curriculum as a whole broader and education less nationalistic and ethnocentric.

C. Recommendations (not in order of priority)

1. The Council of Europe might collect and circulate details of national provisions in intercultural education and encourage exchanges of information.

2. All teachers, as part of their initial training, should be introduced to aspects of intercultural education, including migrant life styles, language work and curriculum development.

3. Teacher trainers providing such courses should themselves be adequately trained in intercultural education. Such training should include contact with areas in which migrants have settled and visits to their countries of origin.

4. More in-service courses in aspects of intercultural training should be provided.

5. Adequate induction courses for teachers:

a. moving into multicultural schools, or

b. who find children from migrant backgrounds entering their schools as a result of population movement.

6. Nationally as well as regionally organised groups of teachers looking at specific curriculum areas, eg geography, history, religious studies - but almost all subjects are capable of some intercultural development.

7. Through the Council of Europe perhaps, international subject groups similar to those in (6) above.

8. The encouragement of cross-subject exploration, particularly valuable in such aspects as the Crusades or human geography.

9. Award bearing, nationally recognised courses in intercultural education should be provided and teachers encouraged to use them.

10. Encouragement of teachers to visit migrant home lands. We consider such visits still to have considerable value even when pupils are third generation settlers.

11. National and international recognition that our countries are part of a multicultural Europe which in turn is part of a multicultural world - and the acknowledgement of this fact in the school curriculum.

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12. Colleges of higher education and university courses for general students (not only for intending teachers) should be encouraged to revise their curricula so as to be more relevant to a multicultural world. (A specific example is the need for trainee doctors and nurses to understand Muslim life styles.)

13. Through the Council of Europe the international sharing of experience.

14. Reduction in class sized to help teachers to cope with the demands which teaching in any school makes today - but especially in multicultural schools.

15. Need to provide genuinely satisfactory culture-free assessment tests.

16. A survey of existing and projected materials.

17. The establishment of resource centres (eg the Westhill Religious Education Resources Centres in the United Kingdom).

18. Improvement of parent-school liaison - informing parents about what the school is trying to do and can do, career prospects, etc.

19. Appropriate school meals dietary provision (where relevant, eg the United Kingdom).

20. Encouragement of people from ethnic and religious minorities to become teachers.

21. Recognition of minorities' religious holidays.

22. Consideration of career and employment prospects and citizenship rights of migrants, especially migrant pupils after leaving school.

23. Positive discrimination to help migrants to achieve their natural human potential.

24. Adequate second-phase education for migrants.

25. Attention to the effect of media presentation and attitudes - including rejection of war films and the like which misrepresent other nations and glorify nationalism.

26. Political support for moves and changes towards creating truly multicultural societies.

Group 2: Chair — Mrs Ursula Plewnia (Federal Republic of Germany)
Rapporteur — Mr Peter Rogers (United Kingdom)
Mr Martyn Dyer (United Kingdom)
Mr Claude Finel (France)
Mr Horst Gesch (Federal Republic of Germany)
Mr Karl Kreidler (Federal Republic of Germany)
Mrs Marga Pfeifle (Federal Republic of Germany)
Mr Per Striby (Sweden)

A. We first surveyed the educational provision for migrants in the different countries represented in the group.

Germany: The Land of Lower Saxony was taken as the main example. Here migrant children have the same educational rights as their German counterparts: they attend normal classes, their parents can become members of parent-school councils. Special provision is made for those unable to cope with German through one year of preparatory classes. Further courses supplement the main curriculum in their current school. This reflects a new policy, in that previously migrant children had been concentrated in certain schools.

Older children arriving with language problems are put in special preparatory classes.

Mother tongue can be studied instead of English for the special certificate of the Hauptschule, but the parents are alerted to the limited value of this where career prospects are concerned. If a foreign teacher is employed, he or she is a direct employee of the Lower Saxony authorities and not of the respective foreign consulate.

Teacher training has developed considerably during the last year with the first 240 teachers having started on special two-year part time courses which have replaced the previous pattern of shorter and not necessarily continuing courses. Teachers are taught in groups of twelve by "multipliers". The first half of the course is concerned with information about the migrant workers and the methods of teaching German as a foreign language.

The physical nature of Lower Saxony also creates problems, with very few migrants in some areas and concentrations of over 50% in others. Parental attitudes in the migrant groups are also a factor, as many are not convinced of the educational merit of putting all migrant children together - they prefer their children to be taught with and by Germans.

If there is a minimum of white pupils then up to five hours in the mother tongue is available; with smaller numbers, they are concentrated into larger groups. Homework groups are run by welfare organisations in the community, and German as well as foreign children get help in this way.

Hamburg is similar to this in some respects, in that there are reception classes for non-German speakers as well as preparatory classes, with the movement from the former to the latter occurring at the beginning or the middle of the school year. Grades 1-4 are often bilingual for Turkish and Greek children using two teachers for 14 periods each, one of the teachers being German. Grades 5-6 are also bilingual, and there are homework groups for migrants in many schools. Qur'an schools do not appear to be well attended, and the opinion was that the media has exaggerated their significance.

In France, the centralised system provides for approximately one year in preparatory classes for new arrivals. The problem here is that under French law, job cards can only be obtained after two years education out of the previous three years, and as compulsory education ends at 16 years of age, those arriving in their mid-teens often face difficulties. Special in-service training on how to teach French as a foreign language is available for teachers of these classes in very over-subscribed 3-5 week courses. The employment of foreign teachers is closely controlled, and they are recruited and paid by their home authorities. They are limited to three hours a week and only for children attending primary schools. The intention is that no important lessons are missed during these three hours; there is scope for intercultural innovation here.

Sweden has a pattern more akin to the United States model of junior, middle, and senior schools; ages 7-15 are compulsory, 15-19 a voluntary integrated upper school system and includes vocational training. The whole system is comprehensive but, dissapointingly, only 8% of university recruitment is from the working classes. Swedish as a foreign language and home language instruction are provided for migrant children and the instruction is a mandatory provision on the authorities. Home language instruction consists of:

a. lessons taught in the mother tongue, and

b. teaching of the mother tongue.

Unless the school considers it necessary, participation in mother tongue instruction is voluntary for pupils. The overall policy is one of gradually phasing in Swedish and phasing out lessons in the mother tongue. But teaching of the mother tongue continues throughout, even to the age of 19. In areas where distribution of migrants is thin, as opposed to Stockholm, Gothenburg and Malmö with their high concentrations, part-time teachers from the communities themselves are used, usually without special training. Two-year trained teachers are used in the main urban areas. Intergovernmental recruitment was avoided to prevent clashes between, for example, Turkish and Kurdish aspirations.

By contrast, the English system is very decentralised. The years 5-16 are compulsory, being mainly primary/secondary, although some authorities have middle schools. Progress after the age of 16 is determined by public examinations. Local education authority provision is varied, and this applies also to provision for intercultural education. A range of voluntary courses is provided by teachers' centres, colleges of education, etc, with some secondment being available at a decreasing rate. The current issue is that of the consistent under-achievement of ethnic minority children. Recent research suggests that this is related to social class, experience of racism and attendant sociological factors. Increasing emphasis is now being placed upon an across the curriculum approach to intercultural education to make the school more responsive to the educational needs of ethnic minority children.

The problem of resource materials was discussed, and an unsatisfactory situation clearly exists in obtaining them from the home countries, whose official attitudes may not be acceptable to the migrant communities.

This survey revealed an interesting spectrum both of the most immediately pressing needs within the different countries and of the different strategies being adopted by each to meet them.

B. The group then considered the problems of multiple deprivation in inner city areas.

Migrant communities usually live in areas where the indigenous population is already lacking in an adequate range of social and emotional provision. The question posed was this: Is it really desirable to integrate the poorest into the community of the poorest? This can equally apply to Hamburg and to Birmingham. From the educational point of view, teachers already desperate with the problems of native children with poor language acquisition are now faced with the additional problem of migrant children. Working class children are the medium through which the majority of integration takes place. This is a political problem which involves resource provision, housing, unemployment, etc. In Britain, such areas have been designated Educational Priority Areas with extra financing being available. In Lower Saxony, if migrant pupils exceed 20% they count double for capitation purposes, but neither method is totally successful.

To teach in the S Pauli area of Hamburg is a challenge, and the problem is not one of lack of resources or support facilities. For the children, however, each group holds back the other for different educational reasons. Busing could provide an alternative policy, but this is usually not politically acceptable. Krefeld appears to have been the exception that proved the rule by adopting such a policy, but the experiment has now been discontinued. Busing as a policy does not in any event make any improvement in the quality of life of the German children left behind.

The problems associated with areas such as central Hamburg should feature in any teacher training programme.

C. The special reference of the seminar was towards the education of Muslim children, and Imam Razvi helped focus on the issues involved by discussion following his plenary paper.

He argued that man is a social animal, that family life is both a privilege and a responsibility, and that there are also duties towards neighbourhood and community. Articulation of these ideas, however, often produces the accusation of authoritarianism. In response to this, it was argued that there was considerable variation in the perception of Islam among Muslim families.

The Imam agreed and maintained that for these very reasons a wholesale solution was not possible. Some things relevant only to Asian societies could possibly be discarded in order to live in Western society, but many things could not be discarded at present. These need not necessarily be Qur'anic and can be coail conventions - to ask a conservative community to give up social constraints just like that would be unrealistic. Fears, both real and imaginery, have to be taken into consideration, and stereotypes exist among both communities. There are detailed matters, for instance, which can cause temporary problems, such as physical education, dress and bathing. But other issues are clearly not negotiable, eg premarital relations are unacceptable, chastity is a virtue - about these there can be no concessions.

Common ethics and values between the communities should be emphasised if at all possible, and these can be independent of theological belief. This is more important than, for instance, courses in comparative religion which often tend to be superficial. Social and community responsibilities are involved here, which can in turn be viewed differently by Western and

Muslim societies. To make a Muslim child a foreigner in his own family is certainly not what Western educators seek. To facilitate this mediators and advisors from the Muslim community are needed, and responsibility for this must devolve upon the Muslim leadership itself.

Cultural differences exist within the Muslim world, there being an ideal Muslim world and the historical reality of widely differing patterns of development. Islam has evolved and is dynamic; for it to adjust to the Western context, however, needs both time and help from the host communities.

The status of women, girls and even of women teachers once again emerges as one of the critical areas of cultural interaction. But are the difficulties social or Qur'anic in origin? The continuing male dominance within Western society is still far from being modified, and the attitudes of Muslim boys should be taken within that broader context. Women teachers in Western schools have a more difficult task than their male counterpart - except, perhaps, in Sweden.

Negotiation of difficulties in Sweden and the mediation of home language teachers appears to be a model worth following. Even here, however, the growing influence of fundamentalist hojjas has made this mediation more difficult.

D. The group considered the problem of how to help the serving teacher to become more effective, and two different approaches adopted in the United Kingdom were described in some detail. The one based at St Mary's College, Strawberry Hill, London, is award-bearing and leads to an MA in multicultural education taken part-time in the evening over two years. The recruitment pattern to the course has highlighted the difficulties encountered by ethnic minorities in gaining access to higher education in the United Kingdom. From a very varied range of applicants, including many from ethnic minority groups, what emerged was virtually an all-white group. This was because of the insistence of the University of London, the accrediting body, on British university entrance qualifications. The African and Asian Resources Centre at Newman College, Birmingham, has a different approach. It is concerned with the practical problems faced by classroom teachers, which can include lack of adequate knowledge, unfamiliarity with the teaching materials available, and problems of curriculum innovation. Where the latter is concerned particular emphasis has been laid upon history, geography, literature, world religions and social studies. An example of curriculum change in history was given, which laid stress on re-orientation rather than the introduction of radically new material.

The key areas of the whole problem, which the group considered, were initial teacher training and in-service training. While some disagreement existed over the practicality and wisdom of making courses in intercultural education compulsory, a consensus emerged as to the main content: language studies, including phonetics and linguistics, basic information on all aspects of the background, customs, social structures, religion, etc, of the minority groups, cross-cultural communication skills, teaching experience in the migrant areas, curriculum development. This to be contained within an ethos which encourages a move from ethnocentrism to interculturalism in the student teacher.

Such a course could only be regarded as an introductory one, while for those intending to teach migrant children more specialised and intensive courses were necessary, both while students and later as practising teachers. The in-service work in particular would continue the development of the teacher in these main areas with added emphasis being placed upon social care, home-school links and appropriate curriculum development. The only country represented in the group which had anything like a coherently developing pattern of initial and in-service training, was Sweden.

E. The group made the following recommendations:

1. more resources to be allocated to in-service work in particular;

2. the training of teachers from minority groups should be given greater emphasis, with at least part of the training to be in the host country;

3. that the question of intercultural education be regarded as a European issue with far greater emphasis being laid upon it by those international agencies with funding at their disposal.

4. to monitor progress with a follow-up seminar with the same participants, possibly after three years;

5. the role of the media in the area of ethnic relations should be part of a future seminar;

6. funding be pursued to enable study visits between European countries for those concerned in intercultural education.

Group 3: Chair — Mrs Louise Peloquin (France)
Rapporteur — Mr Richard Tames (United Kingdom)
Mrs Marcia Almeida (Portugal)
Mr Werner Hausmann (Federal Republic of Germany)
Mr M Akram Khan-Cheema (United Kingdom)
Mrs Traute Kiefer (Federal Republic of Germany)
Mr W L de Mol (Netherlands)
Dr. Kurt Sütterlin (Federal Republic of Germany)

A. Introduction

Our wide-ranging discussion began with a consideration of the specific characteristics attaching to the position of Muslims as opposed to other migrants in European societies and then went on to consider the distinctive features of the experience of Turks within Muslim migrant communities. Turning from a cautionary consideration of the limitations on what could be achieved through educational structures, the group then considered the possibilities of evolving a notion of intercultural education that was less distinguished by ad hoc gestures made in a spirit of concession than positive and programmatic measures made in a spirit of constructive optimism. Having considered the secularist assumptions of many educational decision makers, the group proceeded to exchange information on current practices in the field of intercultural education, particularly in the United Kingdom, Sweden, the Netherlands and the Federal Republic of Germany. Considerable interest was shown in a series of ten BBC television programmes made to illustrate examples of "good practice" in the field of intercultural education in predominantly "white" areas. Some doubts were expressed about the desirability of labelling the process of intercultural education by that term - on the one hand it might be desirable to do so in order to stimulate awareness and debate but on the other hand it sometimes provoked misinformed resistance or gave rise to a strategy of partial and fragmentary provision rather than an across-the-board permeation of educational structures and practices with an intercultural consciousness.

B. Recommendations

Concerned that the desire to offer new insights or original suggestions should not lead us to overlook the obvious, the group recommends that high and continuing priority should be given to the development of studies and techniques in the field of intercultural education. This is not an empty, rhetorical statement, but carries a clear and concrete implication that significant resources both in terms of budget and manpower will continue to be devoted to this field by the Council of Europe and by other appropriate agencies, and that the Council should, in association with such agencies, strive to ensure that the question of intercultural education should be placed on the decision-making agendas of the appropriate educational authorities in its member states. Naturally, the procedures appropriate to each context may vary. In the Federal Republic of Germany, for instance, representations might be made to the ministers of culture of the various Länder, whereas in Britain the Schools' Council might perhaps be better placed to respond. The priority remains to initiate debate as the necessary preliminary to action and then to ensure that action moves beyond the stage of debate.

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Recognising that European societies have become multicultural in fact, although the ethos of interculturalism is only gradually becoming institutionalised, the group recommends that, as a reflection of that fact and as an important contribution to that process of institutionalisation,

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all (initial) teacher training should embrace studies and techniques which will enable all teachers to develop the professional competence necessary for them to realise the basic objective of ensuring better education for all the children in their charge.

Recognising that the development of effective teacher training programmes in the field of intercultural education logically requires the development of appropriate expertise and structures of dissemination, the group recommends:

1. the consolidation of existing experience in this field, eg by recognising and developing the special contribution to be made by such centres as the Centre for the Study of Islam and Christian-Muslim Relations at the Selly Oak Colleges, and by encouraging the development of other similar centres;

2. the development of appropriate structures for monitoring future activity;

3. the encouragement on a long-term basis of the accumulation of high-level academic expertise in this field and the establishment of a network of cultural mediators;

4. the establishment of advisory and support services to assist the effective implementation of intercultural education programmes and to identify further needs in this area.

Recognising that intercultural education does not stop at the classroom door, but continues in the corridor, the playground and the surrounding neighbourhood, the group recommends that teacher training programmes should focus attention not only on matters of curricula content, the development of language skills and pedagogic techniques, but also show due concern for their relationship to the management and ethos of school as an intercultural community. This clearly implies that teacher training must have as its overall objective the development and implementation of "whole school" rather than partial or fragmented policies and thus must embrace not only classroom teachers but also head teachers, educational administrators and ancillary staff, as well as securing the involvement of other relevant professionals, such as social workers, police, librarians, etc.

Recognising that teacher exchanges between host countries and countries of origin are relatively expensive, the group nevertheless considers them to be of immense benefit and therefore recommends that the Council of Europe should vigourously explore means to maintain and where possible extend such programmes, perhaps by promoting co-operation in the sharing of expenses, and to maximise the utilisation of experience gained through such programmes, by promoting, for example, the integration of such teachers into existing programmes of teacher training or by encouraging the making of television programmes which can be used to disseminate their experience to other teachers on a regular basis.

C. Conclusion

Intercultural education presents a massive task, and it would be to foster an illusion to suggest that an effective response can be mounted without a major commitment of effort and resources. Stated bluntly, this means more work for teachers and more resources from governments.

Change will come in any case under the pressure of circumstance, whether that be demographic and technological pressures from within our own European societies, or economic and political ones from outside.

Europe is a multicultural continent in a multicultural world, and a prudent sense of realism alone should prompt us to re-examine the value of educational practices and assumptions grounded on increasingly threadbare myths of monoculturalism.

But there is also a moral obligation to accept the educational implications of our common commitment to democracy. No democracy can be true to itself if its educational system fails to prepare every child to realise his or her humanity as fully as possible. Intercultural education means better education for all children.

We must move from habits of thinking governed by the unspoken belief that the conditions confronting us require non-routine but essentially temporary expedients to enable use to preserve existing practices with a minimum of disruption, to a more positive approach which will accept the normality and permanence of the multicultural classroom as the basis for further advance. We must therefore change our vocabulary from one of "problems" and "remedies" to one of "opportunities" and "programmes".

Group 4: Chair Mrs Ingrid Mazza-Schöttstädt (Federal Republic of Germany)
Rapporteur Dr John Shepherd (United Kingdom)
Mr Uwe Birk (Federal Republic of Germany)
Mrs Joyce Dressler (Federal Republic of Germany)
Mrs Veronica Hecker (Federal Republic of Germany)
Mr Roland Leemans (Belgium)
Mr Erich Reinhardt (Federal Republic of Germany)
Miss Stephanie Toteff (United States of America)

A. Introduction

The group began by exploring the wider social and cultural context which makes the training of teachers of children of migrant workers necessary. The situation in their own countries was outlined by individual members, and an initial identification made of salient problems common to several countries and in particular to the Federal Republic of Germany, the United Kingdom and Belgium. These problems were then explored in greater detail, with the purpose of teasing out their implications for teacher training.

In view of the multiplicity of backgrounds represented, the group agreed to conduct the discussion at a level of generality such that comments and proposals would, wherever possible, be applicable to all or most countries of Western Europe, while at the same time being informed by the concrete example of members' own experiences. These were in many cases highly illuminating and suggestive of policies which could be of much wider application.

The group finally selected a list of seven problems, the solution of which was necessary for the creation of a healthy programme of teaching of the children of migrant workers. A healthy programme was defined as one which would equip them to participate fully in the economic and social life of the host community, while at the same time retaining their own cultural identity insofar as they continued to desire it. Naturally, as was clear from our introductory discussion, such participation would in practice always be subject to constraints, whether because of economic factors or because of continued prejudice in the host country. However, given the focus of the seminar on teacher training in particular, it was felt that some such ideal of participation was appropriate as the aim of the teaching process, and should consequently mould the teacher training process.

B. Identification of problems

The problems identified will be described briefly in order to allow greater space for discussion of their implications for teacher training.

1. Lack of sensitivity

Many teachers and prospective teachers are insensitive to the problems facing children of migrant workers. This reflects their own upbringing and education, and is a measure of the seriousness of the task facing teacher trainers.

2. Communication difficulties

In continental Europe in particular (less so now in the United Kingdom), a large number of children of migrant workers cannot speak or write the language of the host community. They may also be non-literate in their own language.

3. Teachers' lack of information

Even teachers who are sensitive to the problem facing children of migrant workers are conscious of being relatively uninformed or indeed misinformed about the cultures from which the pupils come. Basic aspects which it would be important to know about include, eg religious beliefs and practice, family and social structures, economic and political conditions and patterns of education. In addition, teachers are often uninformed about the nature and extent of the culture shock experienced by migrants and their children in view of the bewildering variety of complex laws and customs with which they are confronted.

4. Religion

There is a failure to do justice to non-Christian faiths, and in two significant respects:

- Children of migrant workers do not receive adequate education in their own faith, eg Islam.

- Children of all nationalities are not adequately exposed to faiths other than their own.

5. Classroom materials

Difficulties here fall into five categories:

- Insufficient materials

- Inadequacy of existing materials

- Inadequate knowledge of existing materials. Many teachers are unaware of the range of materials which is available at the present.

- Inadequate assessment of existing materials. Many teachers feel the need for guidance in choosing appropriate material for them from those which are available.

- Inadequate channels of distribution of materials.

6. Lack of support structures

Local - Many teachers active in the field of intercultural education feel isolated in their local situation and would welcome increased contact with like-minded colleagues.

International - There is a lack of co-ordination of work being undertaken in various countries with similar problems, both at the classroom level and at the level of teacher training.

7. Curriculum

Despite changes in several areas, eg in the teaching of religious education in the United Kingdom, intercultural issues are still too often regarded as something to be dealt with separately, in special courses by special teachers rather than as something which should influence the curriculum in general. Thus the curriculum continues to reflect a rather narrow ethnocentrism.

Having identified these problems facing teachers at the present, the group then attempted to draw out the implications for teacher training so that they might be lessened in the future.

C. Implications for teacher training - measures for dealing with the problem

1. Lack of sensitivity

Courses of teacher training should begin with a sensitising course to make students aware of their own attitudes and prejudices, rather than simply by-passing this matter and restricting attention to the acquisition of greater knowledge. Various models for such courses already exist in the practice of international firms or diplomatic training courses but they might be expected to include basic, simple elements of anthropology and sociology or, indeed, comparative ethics.

2. Communication difficulties

In continental Europe especially there is an urgent need for courses for teaching the host language as a second language. In the long run, language courses should be more influenced by the fields of sociolinguistics and psycholinguistics. However, these are matters for specialists in those fields. Courses for migrant teachers in the language of the host country are also needed and, where possible, courses suitable to be taken jointly by members of both the host and the migrant communities should be established.

3. Teachers' lack of information

There is an urgent need to create many new courses introducing students to the cultures of particular migrant groups. Such courses are needed both in the initial training of teachers and also in in-service training. With regard to initial training, the group agreed that the courses should be compulsory for all prospective teachers. Even if students never teach children of migrant workers, they need to be able to educate the other children to have a sympathetic appreciation of migrant cultures. With regard to in-service training, courses should also be made compulsory for all teachers who teach the children of migrant workers. Pressure should be exerted on education authorities to make money available for this and also teachers' time, so that, for example, there should be a reduction in the number of teaching hours to enable teachers to engage in further training during school time rather than imposing upon them the burden of having to do this in their so-called free time. It is scarcely credible that education authorities still fail to recognise this as a social imperative although there are notable exceptions as

in the case of the Borgerhout experimental scheme in Belgium, which the group found particularly impressive. Both in initial and in in-service training steps should be taken to involve members of the various migrant groups in the planning and teaching of courses, be they parents, community leaders or religious leaders.

4. Religion

a. In countries such as the Federal Republic of Germany, where religious education takes the form of confessional religious instruction, such instruction should be available on an equal basis for children of migrant workers by members of their own religious community.

This has the further implication that special short courses should be established by the host community in order to enable members of migrant communities to become suitable qualified to teach their own faith in state schools with a status equal to that of other teachers of religious education.

b. All prospective teachers of religious education should be given some understanding of the major faiths, and the curriculum should be so designed as to establish comparative religion as a normal part of education in schools, even where this is organised primarily on a confessional basis. Similarly, the religious education of the children of migrant workers should not be concerned exclusively with their own particular faith.

5. Classroom materials

- A major effort should be made by colleagues and universities to ensure that prospective teachers have been introduced to the range of currently available material, that they begin to use this material already during initial training, and that the material be assessed critically by all involved in its production and use.

- Qualified members of the migrant communities should be constantly consulted in these matters, encouraged to participate in the process as far as proves possible. Once again the example of the Borgerhout scheme, where teachers from the migrant communities are included, is highly instructive.

- For all teachers there is a pressing need for bibliographies and resource lists of available material, annotated where possible. The Teachers' Handbooks on Islam and on World Religions available in the United Kingdom are good examples of the kind of guides needed in all countries.

- A system of regular newsletters, perhaps focussing on individual disciplines in individual countries, is a necessary supplement to this. Such a newsletter could also have the function of informing people about research projects, conferences and ongoing work in the field.

- A case could also be made for the establishment of a journal devoted to the exploration, development and promotion of intercultural education.

- Resource centres are also needed, where teachers can see for themselves what is currently available. Such centres could also act as foci for continuous assessment of these materials as used in the classroom.

- Teachers should also be encouraged to meet to discuss their own practical schemes of work and share them with each other rather than relying so heavily on commercially published materials, which may be either too expensive or not quite appropriate for one's own particular situation. The establishment of regional and national networks of such groups would be of incalculable value. This leads directly to the next issue.

6. Lack of support structures

Local - There is a need to establish local groups of teachers with a special interest in intercultural education not only as fora for the exchange of ideas and experiences but also and equally importantly to be supportive of colleagues in their individual situations, which are often characterised by considerable isolation.

International - A European network of supporting structures would enable colleagues in one country to benefit from the experience of colleagues in another. Such a network would function to initiate contacts between people engaged in comparable projects in different countries to promote and co-ordinate such projects and to evaluate them, and - vitally - to disseminate information about all such activity. The flow of information needs to be both upwards and downwards between the grassroots and the co-ordinating body. The Council of Europe is already capable of fulfilling some of these functions but could profitably investigate ways of doing so more effectively. In particular there needs to be a scrutiny of the channels of communication within each country. Institutions for the training of teachers could have a key role to play here, enabling such a network to be supportive not only of teachers, but also of teacher trainers.

7. Curriculum

The concern for intercultural education should not allow itself to be channelled into a relatively circumscribed concern for language teaching or religious education, but should actively seek to influence the shape of the whole school curriculum. Much can be done in this respect at the level of teacher training. In practically all subjects there are many topics which lend themselves to be treated in other than purely national or, indeed, European terms. Certainly, where children of migrant workers are being taught, but also elsewhere, examples should be taken relating to the culture of the migrant or immigrant groups. This applies not only to subjects such as history, or geography, but also to subjects such as science and mathematics, where for example the achievements of classical Islam civilisation should become part of the curriculum. Pressure in this direction already exists from a number of sources, for example in the United Kingdom the various groups of enthusiasts not only for multicultural education, but also for development studies, world studies and peace studies, and this pressure should be sustained and increased.

D. Conclusion

Seminars such as this clearly fit into the framework of proposals put forward by the group. However, further thought may need to be given to any future programme of seminars. The group agreed that much would be gained by having at least some element of continuity in the composition of seminar

groups. It was also felt that after a general and wide ranging exploration of an extensive field, as in this seminar, it would be valuable to select specific items from among those adumbrated now for more detailed analysis and development on future occasions.

IV. DIRECTOR'S CONCLUSIONS

International discussions on aspects of intercultural education inevitably have to spend some time and effort in identifying the variety of contexts and experience, which the participants bring to the common task. This seminar was no exception.

It quickly became clear that there were major differences between most European countries and the United Kingdom. Firstly, terminology differs as between "migrant" and "immigrant" or "ethnic minority". This partly reflects that fact that in the United Kingdom the "immigrant" is as often as not born in the country and that the educational system is increasingly dealing with the second and even third generations. It is also a reflection of the fact that most "immigrants" in the United Kingdom have, at least on paper, the legal security of citizenship. In most other European countries, however, the migrants remain foreigners. The overwhelming problem still seems to be the initial one of acquiring basic language skills. There was quickly an understanding that, in some ways, the challenges facing intercultural education in the United Kingdom were soon going to be faced also by teachers in continental Europe.

Further differences of context were recognised relating to the character of the particular migrant communities which teachers might be dealing with, but relating also to the political and cultural assumptions and expectations of the various receiving communities. For the teaching situation, the varieties of educational structures were, of course, recognised to be crucial. While education authorities generally appear to acknowledge the existence of a problem, the extent and the nature of their response differs widely. The availability of appropriate basic and in-service training, deployment of the necessary financial and material resources, adaptation of curricula and time tables, recognition of the implication for teacher secondments, training leave, career structures, teacher-pupil ratios, etc are all matters which some authorities take more seriously than others.

On the background of such variety, we were concerned to draw attention to the extensive common ground which actually exists. Even within the differing educational structures, the situation faced by teachers in the classroom is easily recognised by all. But the common ground goes further. Intercultural approaches to education are widely misunderstood or ignored both inside and outside the educational field. It is necessary to encourage a climate of public opinion which, at least, does not create obstacles, a climate in which political and institutional processes can be mobilised in favour of intercultural education. In this, we recognised the central role of the media, not only press, radio and television but also the whole area of educational publishing in all its many forms. Too often, the media have effectively counteracted progress in the field and educational publishers have been slow to take account of the different perspectives called for by intercultural approaches.

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The sociocultural context in which we all find ourselves is again recognisable, despite the superficial differences between the United Kingdom and other countries. The legal security of citizenship does not prevent the ethnic minorities experiencing the insecurities of racism and second class status shared by migrants elsewhere. And common to all our countries is the fact that the migrants are concentrated in those run-down inner city areas whose material, social and cultural infrastructure is least able to cope with and respond constructively to the challenge. Multiple deprivation exists in all our cities.

But if education is to be truly intercultural, it must extend beyond merely dealing with migrant children and multicultural classes in multicultural areas. It must necessarily also affect the "white highlands", those regions and sectors of society which have remained isolated from the increasingly multicultural nature of Europe. Quite apart from the argument, repeatedly stressed by participants, that intercultural education is intrinsically good education, there are increasingly pressing reasons of enlightened self-interest why our perspectives should extend beyond the strict limits of the school. Educationists should not forget that they are only one, albeit important, factor among the many which affect the growth, development and socialisation of children. The pre-school and leisure facilities provided for children in various countries are not an insignificant element in the wider education of children, and to ignore these sectors in the practice of intercultural education would be both a failure to maximise the impact as well as an indication to children that intercultural approaches are peculiarly "school" and perhaps not really relevant outside.

The extent to which intercultural education is effective in changing attitudes outside the classroom situation will be the ultimate test of its value inside the classroom. Any amount of good education for a multicultural society will be exposed as just so much naive idealism, if the pupils on leaving school come up against discrimination and prejudice in employment, social welfare administration, the enforcement of law and order, the media, etc. Regardless of whether such discrimination is experienced as operating for or against the pupil leaving school, it will openly or subtly undermine whatever intercultural education may have achieved. Many participants felt very strongly that only by extending concepts of intercultural education into the various forms of professional training (social work, the law, police, health services, etc) was there a hope of achieving a genuine realisation of an open and positive multicultural society.

It was felt that the romantic concepts of monocultural and - usually - monolingual nationalism, which arose in Europe during the 19th century, have often tended to acquire strongly ethnocentric and chauvinistic implications. This has been a major obstacle to the acceptance of different cultural, linguistic and religious traditions as legitimate contributors to and participants in the constantly on-going synthesis of Europe's cultures. To stop the dynamic cultural development of Europe now, by excluding the migrant cultures from participation, would be a denial of the dynamic and open nature of our cultural heritage. If intercultural education has a visionary dimension, it surely must be to help forge the circumstances in which the openness and dynamism of our cultures may be preserved in a world where narrow ethnocentrism can be suicidal.

Recommendations

1. The seminar had a particular concern with Muslim children, although it inevitably and necessarily ranged far beyond that. There was an acute awareness of the difficulty experienced by the non-Muslim educationist in determining the priorities among the many offered by Muslims themselves. This was particularly the case with regard to the tensions between the assumptions of most ordinary Muslim children and their parents and those of the intellectual leadership. It was also recognised that Muslim children more than most others experience the rival pressures of two self-confident cultural traditions as well as the contradictory expectations of traditional group identification and European individualism.

The seminar participants felt that educationists should develop an awareness of the areas where openness towards Muslim aspirations might dictate adaptation of and flexibility in existing practices. Such awareness is especially important, if teachers are to avoid making children foreigners in their own families. To help develop such awareness, the following proposals are made:

- A forum, of which the Council of Europe might well be a sponsor, where educationists of all sectors from the European and Islamic traditions could explain, critisise and jointly develop their ideas and methods.

- Co-operation between Muslim leaderships and educational institutions in Europe should be encouraged to provide support for constructive educational efforts among the Muslims of Europe.

- The designation by the Council of Europe of one or several resource centres which can provide expert support, advice and information in matters relating to the presence of Muslim children in European schools.

2. The other main emphasis of the seminar was teacher training, and we discussed the relationship between initial and in-service training as well as appropriate methods.

- We strongly recommend that all initial teacher training incorporate a thorough introduction to the multicultural situation in Europe and to concepts and methods of intercultural education.

- The role of in-service training we saw as two fold:

  a. To provide the introduction to intercultural education which most of the present generation of teachers had not been given.

  b. In the long run and more importantly, to provide the specific information, tools and support for teachers working in particular areas of intercultural education and with particular situations, for which a general initial training cannot reasonably be expected to cater.

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- Of the several training methods we heard about, it was felt that variations on the Swedish approach to the intercultural training of teachers were worth serious consideration, on the principle that nothing can satisfactorily subsitute for a well-planned, guided exposure to culture shock.

- Special attention should be paid to educators working with children in the pre-school and first school years, the "formative years".

- If these proposals are to be realised they will obviously need the allocation of substantial resources. But education authorities will also need to take seriously the implications for teachers' career structures, the allocation of teachers to situations for which they are qualified, the secondment of teachers for the necessary in-service training, etc. Failure to act in this latter field often counteracts positive moves in the allocation of resources.

3. Developments in curricula and teaching materials were given serious consideration by all groups.

- Curricula and teaching materials need to reflect intercultural approaches. This means developing and adapting existing practices in most subjects. History, geography, religion and literature are the most obvious areas, but the natural sciences and mathematics also have a contribution to make.

- Language teaching is a special problem. It must not be allowed to remain merely a means of integrating migrant children into European classes or of providing a separate home country orientated education. The language of non-European migrant children should be considered as worth studying in their own right on a par with European languages. Language teaching should necessarily be linked to study of the culture communicated by a particular language.

- Development of teaching content and method in an intercultural direction need not mean massive planning and investment. Many existing curricula have been reformed by small changes, adaptions and additions by teachers themselves. Ways must be found of exchanging such experiences.

4. Arising out of the many formal and informal discussions of the seminar and recurring throughout the group reports came a call for an expansion of the exchange of materials, resources and experiences.

- An exchange and abstracting organ should be established, suitably by the Council of Europe, to inform teachers and teacher trainers of developments in other countries in an easily accessible and widely distributed form.

- Specialised international centres of resources and information should be designated and sponsored by the Council of Europe to provide co-ordination, exchange and expertise in specific subjects or concerns.

- An international journal of intercultural education would be a useful way of maximising the spread of experience and ideas.

- Participation expressed their need for continued support and inspiration beyond the conclusion of the seminar. They asked the Council of Europe to keep them informed of further developments and invited the Council to utilise them actively in the future as multipliers in the field of intercultural education.

- Participants were hopeful that they could continue to meet on national or regional bases, as the United Kingdom group had already agreed to do.

- Future Council of Europe seminars could usefully investigate a number of specialised areas using, in part at least, participants from previous seminars. Two areas specifically recommended were the role of the media in intercultural education, and the development of sociolinguistic approaches in the classroom.

- Resources should be made available to allow more exchanges of teachers within Europe and with the countries of origin.

- Future seminars should be so organised as to include more migrant and ethnic minority participation.

A P P E N D I X I

THE MUSLIM CHILD AT SCHOOL

Having discussed briefly the various aspects of Muslim belief, conduct and practice, we would now like to look at specific areas where Muslims need understanding in expressing and observing their religious duties. The areas of greatest concern are the Muslim child at school, Muslims in employment, Muslims in medical care and Muslims in penal institutions.

The needs of the Muslim child at school are the most important and there are some major issues which have caused concern amongst parents and community leaders. These are role conflicts, language, co-education, religious education in school, sex education, dress and food.

Language

The Muslim child in Britain is likely to speak his native language (Urdu, Bengali, Punjabi or Gujarati in most cases) at home, Arabic in prayers and English in school. In the formative years of socialisation this may seem to impose psychological tensions on the pupil and create a confusion in communication and comprehension, further aggravated by a hotch-potch of muddled notions created by different religious and cultural symbols like Father Christmas, Easter, Jesus, Muhammad (blessings of Allah and peace be upon them), God and Allah etc. However, given understanding by teachers and with the co-operation of the Mosques, the child's own adjustive mechanisms will be able to cope with the experience - probably turning a linguistic handicap into a social asset in later life. Children learn languages easily and naturally and, much more than parents and teachers often realise, are very resourceful and resilient and adjust to new situations with greater ease than adults.

However, it is important that the child is not discouraged from coping with these three languages. Arabic is the language of Islam which he must use in prayers and other religious rites. It preserves the divine revelation in original form and imparts homogeneity and cohesion to the Muslim community, otherwise composed of so diverse ethnic and linguistic backgrounds. Without Arabic the inner message of the Qur'an also remains hidden, regardless of the extent to which the pupil may read it in English translation. The language of his parents is the means by which the child learns to identify with his/her culture (in the same way as the Welsh preserve the cultural heritage of Wales through the Welsh language and French Canadians in Canada etc). English is the essential tool by which the child learns to live in his new home, Britain, and to adjust to a second culture and communication within the framework of its social, educational and economic institutions. In social and education terms, therefore, it is essential that the Muslim child is given the opportunity, both in and out of school, to learn these three languages and adjust to the often conflicting value systems they communicate.

Role conflict

A Muslim child faces a very distressing conflict situation with respect to the many and varied roles he is required to play. Any child in modern society faces this problem to some extent as he passes through various socialising agencies, each communicating a different message. But for a Muslim child the situation is much more acute. The parents, with their Islamic, ethnic and village background; the family, the peer group within and outside the home; the mass media; the school environment; the teacher; the text book; and society in general - all combine together to put upon him very confusing and conflicting demands.

What he therefore needs is a very high degree of sympathy and understanding from his home and his school. Given moral support from the family, guidance from the Mosque and religious tolerance and respect from teachers and community workers, the young Muslim can learn to fulfil the rights and obligations incumbent upon his/her many social roles in a Muslim environment and within the British society without the slightest necessity for religious compromise.

Co-education

Another major issue confronting Muslim parents living in Britain is co-educational schooling of their children, which goes against the teachings of Islam. The mixing of the sexes in and out of the adolescent stage is contrary to the ethos of Islamic teachings. The great issues are the danger of developing relationships in co-educational schools leading to sexual permissiveness and the degradation of morals. The Muslim desire for single-sex education should not be underestimated, as it is based on very important and clear Islamic injunctions. It should be recognised that in Britain there is a well-meaning and silent section even of non-Muslim parents who would, surely, favour a single-sex school education for their children if there was a free choice and provision of such schools. As far as Muslim parents are concerned, they would all prefer such an arrangement. It is not infrequent to hear of cases of girls being sent back to their country of origin or kept at home in England because of the lack of facilities for single-sex education (1). Given the multistyle system of schooling in this country and growing shift towards free parental choice, the one acceptable solution will be to continue the provision of single-sex schools within the maintained school system.

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(1) See "Muslim girls may be sent home to study" by John Fairhall in the Guardian, Wednesday, 21 November 1979.

Religious education

All children have the right (1) to be taught the religious belief and moral code of their parents, be they Christians, Jews, Hindus, Sikhs, Buddhists or Muslims, because it is upon a shared belief that family stability depends and from a religious commitment that a system of lasting norms, values and morality emerges. In a world torn by revolution and aggression, it is reassuring to note that in Britain there is a high degree of religious tolerance and respect expressed at both official and community level. It is natural tolerance and respect which has enabled Christians and Jews, Catholics and Protestants, Methodists and Jehovah Witnesses peacefully to co-exist over a period of many years. The Muslim community, the largest minority, is relatively new to Britain and the problems which they face do not stem from religious antagonism, or, generally speaking, racism, but rather from cultural differences and the aura of mystery and misconception associated with Islam. The basic problem is one of communication - a two-way communication between Muslims and the local community. One of the advantages of bringing Islamic instruction into the schools would be to bring Islam into the open and to let people see Muslims as they are and thus erase the fantasy images projected on TV and in the press.

Religious and moral instruction for the Muslim is particularly essential because Islam, unlike other religions, is a living faith which demands adherence in conduct and behaviour. There is no division in Islam between the secular and the sacred. To practise Islam would not be possible without knowledge.

Important also is the fact that believing and practising Muslims should give religious and moral education to Muslims. If adequate arrangements for religious teaching are not made at school level, separate schools will spring up, as is happening now, placing more strain on Muslim students.

Sex education

Directly related to the necessity to provide regular Islamic instruction to Muslim students is the controversial issue of allowing Muslims to attend classes scheduled as sex education. In fact, the way sex education is imparted goes against the teachings of Islam. Islam puts great emphasis on modesty and morality, which are badly offended by the mode and contents of prevalent sex education. Islam does not allow any graphic illustration of sexual organs and sex play. This is disgusting to a Muslim's sense of decency.

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(1) Vide Education Act 1944.

Islam, of course, does not stand for ignorance and has its own method of sex education. But this is entirely different from what is practised as sex education in schools today. Islam teaches from the very beginning how to handle the sex organs when one is in the toilet, what to do if there is an ejaculation, how girls should behave if their monthly cycle begins, etc.

Muslim parents argue that the sex education as taught in the West will lead to moral degradation of their children and will certainly have a bad effect on their overall training and upbringing. This is why at a recent Muslim Teachers' Association Conference for both parents and teachers, the general view of the parents was solidly against sex education in schools (1).

Dress

School uniform, especially for girls, is one of the sensitive issues about which Muslim parents feel very strongly as in some cases it does not conform to the Islamic regulations. They are not opposed to the idea of school uniform as such, or any particular type of dress, but express great anxiety at the possibility of their daughters breaking Islamic laws pertaining to dress. Total covering of the body is so basic to Islamic teaching and practice that Muslim parents rightly argue that their daughters should observe these standards from the very beginning. There have been incidents in which Muslim parents have fought quite vehemently over the issue of school uniform. As an alternative solution, they have shown great willingness to acquire "shalwars" (Asian style trousers), maxi-skirts and slacks of the same colour and texture as the uniform blazer and coats, to which they have no objection. These alternatives to the uniform skirt are generally considered to be acceptable to Muslims and an increasing number of headmistresses and headmasters have also accepted them as suitable alternatives and, indeed, in many cases shown a great deal of sympathy and understanding when dealing with the skirt/trouser controversy.

Physical training and sport

Connected with dress is the question of physical training of boys and girls. It has been encouraged in Islam, and Muslim parents are anxious to see their children receive it. But the main difficulty which worries Muslim parents, and indeed contravenes Islamic regulations, is

a. mixed PT of boys and girls, and

b. the use of costumes which expose some delicate part of the body which is required to be covered.

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(1) Conference held at the Islamic Cultural Centre, London, April 1979. Speaking in a general discussion on sex education for children, a Muslim parent stated: "It is in the nature of men and women to know what to do when the right time is blessed by marriage - for a Muslim, explicit guidance on morality, marital relationships, love and affection are clear in the Our'an. Sex education and sex aids are for a society of people sick and disenchanted by their own promiscuity".

If these two difficulties regarding mixed classes and dress are resolved, Muslim children and students can take part in swimming, school games and physical training programmes.

According to Islamic teachings, boys and girls should be separated at about the age of ten. In the matter of dress, the following rules can be easily observed.

Boys: Normal type shorts of about boxer length worn over underbriefs, or in many cases, tracksuit trousers may be suitable. "T" shirts/vests are also recommended for activities other than swimming, rather than a nude torso. Shorts for PT and swimming should be loose fitting and fit above the line of the navel.

Girls: Under no circumstances must any part of the body except the face be exposed. Track suits or tight trousers, or in some cases leotards, may be worn along with a "sweat" shirt or "T" shirt, under which a normal vest or bra is recommended if this does not impose physical constraints on movement. For swimming, leotards and tops are convenient and are not dissimilar to, but much lighter than the kit skin divers wear.

After-sport baths and showers: Muslim boys and girls should not be asked to take communal showers without wearing appropriate covering of their private parts and likewise, girls in the female shower rooms must certainly not go around without proper covering.

Mixed bathing: Muslims, male or female, in schools or at youth/sports centres or public swimming baths etc, cannot take part in mixed bathing.

Fasting in the month of Ramadan

Children above the age of twelve are obliged to fast during the month of Ramadan. Therefore it is likely that most of the older pupils in schools may fast. It may not be obligatory for them all, but in so doing, they will receive encouragement from older members of the family and will feel proud that they are learning to observe their religious duties and adopting the customs of adult Muslims. Younger children may pretend to others that they too are fasting because they are strongly motivated to express public identification with their religious group.

Children who are fasting may feel weak and tired during the day, especially in the afternoon. Strenuous physical exercise may make them feel worse. They should not be asked to drink milk or eat anything during school hours. Those who normally stay for school lunches will probably want to go home. If this is inconvenient for the parents, it should be possible for children to remain in school during the lunch hour. Those children who go swimming may be concerned about swallowing water - strictly speaking this would be breaking the fast - so they will spit it out.

Teachers should avoid giving the impression that fasting is a "nuisance, disruptive to school routine and work", but should view it as something positive. They must accept that a child's attitudes, behaviour and performance may in some cases be affected, but that these changes are purely temporary. They should acknowledge their acceptance of fasting by showing interest and asking questions about fasting routines. They should accept that Britain is a multi-religious and multi-cultural society; tolerance and respect should be given to the other's faith and culture.

Food and drink

The Islamic regulations regarding food and drink have already been discussed in Chapter 3. To provide "halal" meat to Muslim pupils and students should not really present any great difficulty (1) as there are many sources of supply within the Muslim community. Arrangements for a regular supply of "halal" meat could be made with the co-operation of one of the Muslims in the community.

As ingredients are also vital, every effort should be made to cook food either in vegetable oil or in butter or vegetable margarine. Animal fat should never be used. Muslims will appreciate it if separate utensils are used for preparing and serving food to Muslims. It would be ludicrous, for example, to use the same ladle or scoop for both pork and Muslim food. If, for any reason, "halal" meat is not available on a certain day, alternative arrangements for fish, eggs and vegetables should be made. Under no circumstances should a Muslim pupil be obliged to eat ordinary non-Kosher meat or any food which has been prepared in lard or other animal fat. This is the reason, as explained earlier, that Muslims are very careful when buying food from the market. They will not buy bread, biscuits, crisps, ice-cream, etc until they are sure of the purity of the ingredients involved.

Drinking alcohol is totally prohibited in Islam, but this aspect usually does not present any problem in school. However, it must be realised that even a very cold morning, a nasty shock, anxiety condition or an accident, etc, cannot provide the Muslim with an excuse to take a "nip" of brandy. A cup of black tea or coffee with plenty of sugar, however, would be appreciated in these circumstances.

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(1) It is heartening to note that the Inner London Education Authority recently issued a directive to its 1,100 schools to observe Hindu and Muslim dietary regulations in the preparation of school meals. See "Taboo on School Food" in the Daily Telegraph, Saturday, 6 October 1979.

Recommendations

Schools, colleges, universities and youth clubs in co-operation with parents, Mosques and organisations within the Muslim community could achieve a great deal at both local and national level once basic principles and agreed objectives were formulated. Below are a few suggestions, some of which are already successfully functioning in various parts of Britain.

1. Muslim teachers in schools with a high percentage of Muslim pupils could be asked to volunteer to act as religious instruction co-ordinators and welfare officers/ consultants on problems which appear to be aided by an empirical knowledge of Islam. It must be noted that all Muslims have a duty to guard, protect and encourage the religious interests of fellow Muslims. In particular, the young Muslim teachers are not likely to decline a request genuinely aimed at improving the educational/ social facilities of their brothers and sisters in Islam.

2. Time and classrooms allocated for religious instruction of Muslim pupils by Muslim teachers in schools.

3. Provision of a prayer room, adjacent to washing facilities for congregational worship.

4. Invitations to "Imans" and Islmaic scholars to visit and give talks in the school.

5. In social studies and in general religious studies, allowing Muslims, rather than non-Muslims, to present Islam to the school generally, with the promotion of religious tolerance and understanding in view.

6. Arrangements for non-Muslim pupils to visit the mosques.

7. Enlisting the support of a Muslim teacher to be responsible for encouraging Muslim parents to attend parent-teacher meetings, and having interpreters in Asian languages available to assist parents in discussing the educational programme and the problems of their pupils.

8. Inviting "Imans" and Muslim scholars to accept positions on school, college and youth centre management committees.

9. Allowing Muslim children to withdraw from collective worship and morning assemblies, where they are Christian-orientated.

10. Allowing Muslim boys and girls to be absent from sex education classes.

11. In institutions and organisations with a high percentage of Muslims, it may not be economically unfeasible to employ a full or part-time cook and have a separate cooking unit.

12. The preparation of a wide range of vegetarian dishes - salads, cheese and mushroom omelettes, fish, rice, macaroni, spaghetti and boiled eggs, etc.

13. In schools, it is particularly important that children are not placed in circumstances in which they are forced either to eat unlawful food or go hungry.

14. In cookery classes, Muslim pupils must not be allowed to prepare meals from pork or other unlawful ingredients.

Whilst it is appreciated that the implementation of these recommendations may occasion some initial inconvenience and slight reorganisation, we firmly believe that the advantages gained by removing sources of conflict and tension make the effort worthwhile.

APPENDIX II

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